THE ASSISTANCE OF GOD TO TRUE CHRISTIANS.

2

Hd work piec?

THE

CIRCULAR LETTER

FROM THE

MINISTERS AND MESSENGERS,

Assembled at NORTHAMPTON,

MAY XXX AND XXXI, MDCCLXIX.

Maintaining the important Doctrines of three equal Persons in the Godhead; eternal and personal Election; the original Guilt and Depravity of Mankind; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the Perseverance of the Saints in Grace unto Glory; and professing the primitive Order and Discipline of Churches.

To the several Baptized Churches of Christ, whom they represent, meeting at Nottingham, Sheepshead, Armsby, Foxton, Kettering, Walgrave, Northampton, Road, Oulney, Calton, and St. Albans.

DEAR AND HONOURED BRETHREN,

THE preservation of our lives and yours in the last year,—the increasing number of ministers at this our annual Association, the sweet and delightful interview we have had with each other, the prudent, the serious and religious spirit that has appeared amongst us, the pathetic devotion in our public worship, and the wise and steady attachment of all our ministers to the great doctrines of the gospel, with that humility and modesty that has adorned the conferences on the affairs of the churches, are such happy and pleasing circumstances attending us, that we should be wanting in gratitude to CHRIST, and to you, if we forbore to mention them.

Indeed we have unspeakable reason to rejoice in our DIVINE SAVIOUR this year, and we write to you with a spirit of triumph in the abounding grace of GOD.

We bless the Lord, who hath loaded us with his benefits—Our assembly began with peace, it was carried on with unanimity, and was ended with joy; the letters from the several churches brought good news, the additions are more than we have had any year since the commencement of our Association, the numbers of the dead are very few, and the unhappy persons who have been excluded for bad behaviour in all our churches are no more than three, GOD be praised for this favour,

as

as nothing goes nearer towards breaking our hearts and ſinking our ſpirits to the duſt than the wicked conduct of church members.

And now, dear brethren, being on the point of ſeparation from each other, bleſſed be GOD it will not be an eternal ſeparation, we earneſtly deſire to leave with you the moſt affectionate counſels, and would charge you with all the love of fathers to their children, to attend to the voice of your moſt tender paſtors. Give us your love, give us your kindeſt regard, and be aſſured that every line we write is dictated from the heart, and deſigned to promote the welfare of your immortal ſouls.

Two years ago we did in our circular letter lay before you a ſummary of the glorious principles of the goſpel, in order that you might have in a compendious view the things which are moſt ſurely believed amongſt us, who are miniſters of the word.

In our letter laſt year we ſet before you the nature and danger of a ſpreading Antinomian principle, which however it may plauſibly appear to plead for holineſs and good works, is yet at bottom an enemy to both; it has a tendency to puff up an unregenerate mind with a vain conceit of its own ſufficiency and ſtrength, and to affect an independence on the grace of Chriſt, at the ſame time it diſpirits the true Chriſtian, who finds no ſuch ſufficiency, and whilſt it leads him off from the fullneſs of his Saviour, and teaches him to look into himſelf for ſtrength, it hath a tendency to bring on a univerſal languor on the powers of the ſoul, and to diminiſh the pleaſures of practical religion.

Our buſineſs and glory this year is to ſhew you the practical uſes of the principles we believe and declare at the head of our letter, and to ſhew that thoſe principles tranſcend all the ſchemes of the wiſdom of this world in their evidence, glory, and uſefulneſs to promote the life of GOD in man, and to ſpread joy through all the powers of the ſoul, and bring him to the final fruition of GOD.

Nothing can be of greater importance to you than to make a practical improvement of the glorious doctrines of the goſpel, we deſire to aſſiſt you to carry this to the utmoſt length, by the help of the ſpirit of GOD.

It is not in our power to ſhew you in one letter the practical uſe of *all* the glorious truths of the goſpel, we muſt therefere leave the greateſt part of this bleſſed work to be done in ſome future years, at the ſame time we would exhort one another to be more attentive to this part of our office in the conſtant courſe of our miniſtry.

We deſire to begin with a ſpecimen of that practical improvement of the bleſſed Trinity, which in due time we hope to carry through all the truths of the goſpel.

I. *You profeſs to believe the eternal Godhead of the Lord Jeſus Chriſt.* You declare that you think him to be the mighty GOD, the true GOD, and eternal life, and GOD over all bleſſed for ever, that he is in the form, that is the life and ſubſtance of GOD, that he thinks it no robbery to be equal with GOD, becauſe in him dwelleth all the fulneſs of the GODHEAD bodily: But do you feel the hourly need of his being the moſt high GOD in order to ſave your immortal ſouls? That he muſt be GOD to make you wiſe to ſalvation, to reveal the whole will of GOD with clearneſs and infallible truth, and inſcribe a copy of this will upon your ſoul with deep and eternal impreſſions—that he muſt be GOD to give infinite merit to his obedience and eternal ſatisfaction to the juſtice of the GODHEAD for your ſins? That he muſt be GOD to be able to ſubdue your rebellious hearts, ſuppreſs your ſtrong corruptions, and bow your ſtubborn wills to a free and rational obedience?

Do you ſee the vaſt uſefulneſs of Chriſt's true and proper GODHEAD to encourage a deeply convinced ſinner in his firſt approaches to GOD? Have you found by your own experience, that Chriſt has relieved your diſtreſſed conſcience, and revived your fainting ſoul under the preſſures of guilt? Do you find that the divinity of Chriſt is the foundation of all vital religion and conſolation, and that there is no ſuch thing poſſible as one good thought of Chriſt, without the belief of his GODHEAD —and that you cannot for one moment begin or carry on the grand and ſerious tranſaction of the affairs of your immortal ſouls with a holy GOD, without a fervent and deep attention to the incarnate mediator? Are you truly ſerious in your concern to finiſh well at your laſt hour, when your whole character will be declared by GOD, and your ſouls fixed in a ſtate that ſhall laſt for ever.

In

In whom do you confide to bring the vaſt affairs of your precious ſoul to an happy iſſue? What do you think will be the final termination of your labours and conflicts? Will it be glorious or dreadful?

Can any perſon beneath the moſt high GOD, carry you victoriouſly through all your ſtruggles with the power of ſin, the craft and rage of the devil, and the hatred and ſcorn of the world? From whence do you expect firm ſupport under all the piercing ſorrows and troubles of life and the terrors of death? Upon what foundation do you deſign to make your appearance before GOD, advance into his burning preſence and preſerve your ſtanding in glory? Whom do you truſt for your riſing from the bed of darkneſs and death, and for your final triumph over the guilt and dominion of ſin, the empire of the devil, and all the fruits and effects of the curſe of GOD in our world?

In a word, is Chriſt infinitely precious in your eyes? Is he the pearl of great price? Is he your life in dead frames? Your light in darkneſs? Your comfort in affliction? Your joy in ſorrow? Your ſupport in trouble? Your ſtrength in weakneſs? Your phyſician in ſickneſs, your GOD, your glory, and your all in all?

II. *You profeſs to believe the Godhead and operations of the Holy Spirit.* You believe that he is called, Jehovah, Lord and GOD, in the ſacred ſcripture; that he is the eternal Spirit, the omnipreſent Spirit, for whither can we flee from him; that he is the omniſcient Spirit, for he ſearcheth all things, even the deep counſels and purpoſes of GOD; that he is the immutable Spirit, for it is the ſame Spirit, the ſame God that worketh all in all; the ſovereign and free Spirit, for this ſelf ſame Spirit divides to every man ſeverally as he will; that he is that GOD who moved upon the face of creation, that Spirit of GOD who made us, and that breath of the Almighty who hath given us life, that Spirit who renews the face of the earth, that Spirit who formed the nobleſt ſtructure in the univerſe, the human nature of our Lord Jeſus, that conducted his humanity through the whole courſe of his miracles and miniſtry, and aſſiſted him in his ſufferings upon the croſs, and raiſed his body from the dead; that this is that glorious Spirit who endowed the apoſtles with amazing powers on the day of Pentecoſt, raiſed the glory of Chriſt ſo high, and ſpread it ſo wide through the world; has formed goſpel miniſters and churches in every period of time; and when the enemy, the infidels and oppoſers of the goſpel have broken in like a flood, the Spirit of GOD has lifted up a ſtandard againſt him.

As the true ſcripture doctrine concerning the gracious influences of the holy Spirit is denied by ſome, derided by others, and rightly underſtood but by few; we judge it a matter of the higheſt importance for you to be well acquainted with it; to the end that you may ſteer your Chriſtian courſe between the two extremes of a wild enthuſiaſm on the one hand, and an inſipid formality on the other, but by uniting duty to GOD, and dependance on the grace of Chriſt, you may flouriſh in the joys of the goſpel, and bring forth much fruit to the glory of your heavenly Father.

We will therefore attempt to ſet before you that real and conſtant aſſiſtance, which you may juſtly expect according to the promiſes of the goſpel, in your daily courſe of obedience to GOD.

To proceed with caution and clearneſs, let us beg you to obſerve two things,

1. That all the after influences, which GOD has promiſed to his regenerate people in this world, do by no means ſet aſide their conſtant attendance on the means of grace, and the common duties of life.

2. That the aſſiſtance of the Spirit is adapted to the nature of our faculties, and terminates on each power of the ſoul, according to its deſign and uſe. We repeat it again that you may take more notice of it, that GOD's aſſiſtance operates on every faculty and paſſion of the ſoul, according to the nature and uſes of that power, and the ends which it is to ſerve for the glory of Chriſt and the good of believers.

I. HE STRENGTHENS OUR PERCEPTIONS, AND THUS ASSISTS THE UNDERSTANDING.

The mind of men by nature is dark beyond expreſſion, this all true Chriſtians know by experience, and they will admit of no argument againſt fact, they find that

even

even their ſpeculative knowlege of Chriſtian religion is oftentimes exceedingly weak and unimpreſſive, much more their ſpiritual and vital knowledge will decay unleſs they have daily impreſſions of divine grace, and freſh emanations of light from the bleſſed Spirit of GOD, to enable them to diſcern the excellent nature and goodneſs of the goſpel, and its ſuitableneſs to all the wants and wiſhes of a regenerate ſoul. We may appeal to your experience for the truth of this. How often do the wiſeſt and beſt of you attempt to diſplay before the eyes of your mind the beautiful and ſublime objects revealed in the goſpel! But how feeble and vain are the efforts of your own ſpirits, without the gracious ſuccours of GOD! You well know that to diſcern the common evidences of the truth of Chriſtianity, lies within the power and force of mere human reaſon, but to behold the beauty of GOD's harmonious perfections in the perſon of Chriſt, requires the ſpecial light of the Spirit of GOD. Theſe things are fooliſhneſs to the natural man, neither can he know them becauſe they are ſpiritually diſcerned.

II. HE AWAKENS OUR RECOLLECTION, AND THUS STRENGTHENS THE MEMORY.

Sin has exceedingly impaired our recollective faculty, this all mankind obſerve in the effect, though they do not conſider the cauſe. True Chriſtians know both, and to their ſad diſappointment and vexation, they daily find how forgetful they are of thoſe precious truths, which be of the moſt importance and ſweetneſs, and in which their deareſt eternal intereſts are moſt deeply concerned. How often believers! have you wiſhed to remember ſuch a precious promiſe, ſuch a chapter, in the glorious prophets, or apoſtles? How have you deſired to retain ſuch a ſermon, in which you have found much conſolation? How glad would you be to call up in your memory ſome paſt tranſactions with GOD, in order to enjoy the renewed pleaſures of religion and triumphs of vital faith! The Spirit of GOD is promiſed to bring all things to our remembrance; and this he does in a wiſe and rational manner, correſpondent to the nature and order of our faculties, aſſiſting us to recollect our paſt experience of divine grace, to diſcern our intereſt in Chriſt, that is our right to claim Chriſt as our own, on the foundation of GOD's free gift and faithful promiſe; to conſider what is real matter of duty, in the various circumſtances and difficulties of human life; and to compleat this part of his aſſiſtance, he impreſſes on the mind the rich and powerful motives of the goſpel, which ſweetly lead us to active and chearful obedience.

III. HE GUIDES THE CONSCIENCE TO AN HONEST DECISION, AND THUS SECURES US FROM SELF FLATTERY AND DESPAIR.

Two things prevent our coming to a clear knowledge of the true ſtate of our ſouls, SELF-LOVE powerfully influenceth us to flatter ourſelves that our ſtate is better than it really is; GUILT or a prevalent ſenſe of our offences, fills us with deſpair, weakens the ſprings of action, and diminiſhes our hopes and the comforts of life.

SELF-LOVE will operate in a thouſand different modes to deceive us, it will flatter us that our ſtate is good, when it is not; that gifts are grace, which they are not; that an increaſe of gifts is an increaſe of grace, which it is not. An increaſe of ſpeculative knowledge may be in a true Chriſtian, without an increaſe of ſpiritual acquaintance with evangelical truths, to diſtinguiſh here requires the utmoſt accuracy and attention, and we ſhall be ſure to miſtake without the gracious aſſiſtance of the bleſſed SPIRIT, we ſhall be puffed up with a vain pride that we are rich, and increaſed in goods, whilſt we are really poor, and blind, and miſerable, and naked, and have need of every thing.

GUILT on the other hand, will weaken all the generous ſprings of action, and fill the ſoul with a greater or leſs degree of deſpondence, the genuine conſequence will be a univerſal languor in practical religion, a ſad decline in the power and pleaſure of godlineſs, which will iſſue in a neglect of external duties and public ordinances: Now what ſure remedy have we to prevent all this? Nothing beneath the gracious aſſiſtances of the Spirit of GOD can invigorate our hopes in pardoning mercy, clear

up

up the true ſtate of our ſouls in the ſight of GOD, and enable us to form a juſt judgment on our ſpiritual condition, and bring us to a true deciſion for eternity.

IV. HE INFLUENCES OUR WILLS TO A WISE AND GOOD DETERMINATION.

The will in its depraved ſtate, has two marks of corruption, *weakneſs* and *enmity*; as it is weak, it cannot chuſe good; as it is wicked, it hath an averſion to GOD, and an enmity to his perfections—*Sloth* and *Indolence* in a high degree poſſeſs the human mind; *Rebellion*, or the riſing of the will againſt the law of GOD continually will be ſtriving to reject and break the orders of heaven.

It is the grievous experience of every true Chriſtian, that his knowledge and his practice do not keep pace with each other; the light in our heads, is commonly more than the good reſolutions of our hearts. We ſee better things with our mental eye, but alas we purſue worſe; what we know to be good, we do not always follow: what a ſhameful inconſiſtence is there between a Chriſtian's judgment and his conduct! Let men that are full of themſelves, but empty of Chriſt, think or ſay what they will, they know more than they perform. The true Chriſtian will acknowledge this, and is aſhamed and confounded at the baſeneſs of his heart; his own experience is the beſt expoſitor of that ſingular paſſage, "The good that I would I do not, but the evil which I would not that I do." In ſpite of human pride, man is a poor, weak, wavering, irreſolute creature, and there is not a greater evidence of the deep and total corruption of human nature, than the weakneſs of the will in practical religion; and the enmity of the will to the moſt ſpiritual exerciſes, and to the moſt cloſe and intenſe approaches of the ſoul to GOD. What man, or what angel is able to give effectual relief in this ſad caſe? It muſt be GOD that worketh in us agreeable to the conſtitution of our rational nature to will, that is to chuſe good and to act according to his good pleaſure. In a word, the whole tenor of divine revelation teacheth us, that all true Chriſtians are under the ſpecial inſpection of GOD every moment of their lives: that they are the ſubjects of the continual energy of the DIVINE SPIRIT to preſerve the new creature, and eſtabliſh the will in a permanent reſolution for GOD.

V. HE FIXES OUR VOLATILE ATTENTION, AND THUS ASSISTS IN HOLY CONTEMPLATION.

Nothing is a more ſtriking proof of the baſeneſs and corruption of our nature, than the vanity of our minds and the vagrancy of our attention. The amiable Mr. *Henry*, in his excellent treatiſe on the LORD'S ſupper, obſerves, that there is not a ſtronger proof of our deep depravation, than the vanity and wildneſs of our thoughts, when we attempt to fix them on divine ſubjects: this we all find by ſad experience to be true. How often do we ſet our thoughts to work on the moſt precious and beautiful parts of religion, and wiſh for a fixed attention to the rich things of GOD, but to our grief and amazement, how often are we diſappointed; our chain of thoughts is broken; our train of ideas confounded; our attention of mind drawn off by any trifle that is thrown in our way; and we lie at the mercy of every vile intruder. We recollect our wandering minds; we recal our vagrant fancy; we ſtrive to reduce our ſcattered ſouls to regular order. But, alas! in ſpite of our utmoſt efforts, our corrupt fancy, our impure imagination ſtill creates new vanity and furniſhes new matter for bitter repentance and ſelf-deteſtation. How ſeldom can we ſay, O! GOD, my heart is fixed, my heart is fixed, I hate vain thoughts; but thy law do I love. My meditation on GOD ſhall be ſweet, I will be glad in the LORD.

VI. HE REGULATES AND DIRECTS OUR PASSIONS AND AFFECTIONS.

The paſſions of the ſoul of man, are the moſt blind and turbulent powers of our nature. They were given us in our original conſtitution, for very noble and uſeful purpoſes, in the religious and ſocial life. If man had continued innocent, we ſhould have ſeen and adored the wiſdom and goodneſs of GOD every moment, in enduing

ding us with ſuch lively ſprings of action and happineſs. The preſent ſtate of the paſſions of man, is a full proof that we are fallen from GOD, and deeply corrupted. The affections are now placed upon wrong objects, and are furiouſly mad upon thoſe objects; they follow the falſe dictates of a blind underſtanding, and the fooliſh fires of a polluted imagination. It is the glorious and condeſcending office of the Holy Spirit, to recover theſe paſſions from their ſad degeneracy, to regulate their exercise, and direct them to their proper objects. He ſhews us by the medium of the goſpel, the grandeur and beauty of the perſon of Chriſt, and thus excites our admiration. He impreſſes on the heart a ſenſe of the exceeding riches of divine grace, and this calls for our warmeſt love. He ſhews us the exceeding ſinfulneſs of ſin, and its dreadful malignity to debaſe and deſtroy the ſoul, and this excites us to hate it, with the greateſt hatred, and to tremble at its awful conſequences. He diſplays before our eyes in the goſpel, the abundant riches of the covenant of grace provided for us, and this calls out our moſt fervent gratitude. He ſhews us that GOD has made over to us, the uſe and enjoyment of all the fulneſs of his perfections, and this produces a joy more than unſpeakable, more than glorious. He ſhews us how we have degraded our nature by our wilful rebellion againſt GOD, and the indulgence of vile appetites, and the luſts of the fleſh and ſpirit, and this awakens a ſpirit of godly ſorrow and generous indignation.

VII. HE AIDS OUR EXECUTIVE POWERS IN THE EASE AND PLEASURE OF ACTION.

Here is the laſt grand difficulty in practical religion; to diſcern the whole extent of goſpel obedience, to recollect the matter and the rich motives of duty; to form a juſt deciſion on the ſtate of our ſouls, for eternity, to make a firm and ſteady determination for GOD through the whole courſe of life; to ſet our affections upon things above, and not on things of earth; to fix our attention moſt earneſtly on the glorious objects revealed in the goſpel; to preſerve a chaſte and refined imagination through all the temptations and ſnares of life. Theſe are works above the powers of corrupted nature, bid defiance to the boaſted abilities of man, and require the inceſſant agency and grace of the ſpirit of GOD. But beſides all this, we want a ſpecial aid to our executive powers to animate us to the univerſal practice of duty, and to make us cheerful and pleaſant in the performance of it. Difficulties ſurround us, diſcouragements without beſet us on every ſide, and within we find a law, that when we would do good, evil is preſent with us; beſides our ſlothful natures cry out, there is a lion in the way, we ſhall be ſlain in the ſtreets. And what man in the world will enter with eaſe and pleaſure upon all the parts of his duty, without good aſſurance beforehand, that he ſhall have effectual aſſiſtance? The bare hopes of gracious aid is not enough. Our hearts freeze to ice, without a high expectation and powerful perſuaſion, that the grace of Chriſt ſhall be truly ſufficient for us. This will make us dare to attempt glorious ſervices and actions for GOD.

And now, dear brethren, what a glorious ſyſtem is the goſpel of Chriſt! How has it conſidered all the wants and dangers of fallen man! What an eternal tribute of adoration and gratitude is due to our GOD and Father, for this wiſe and gracious proviſion which he has made for our fulleſt ſalvation, from all the dreadful effects of our apoſtacy and ruin!

We were exceedingly guilty before GOD; he provided an atonement for our crimes, a full ſatisfaction to his juſtice, a ſpotleſs ſacrifice for our reconciliation, and a precious price for our eternal redemption. We were abominably filthy in the eye of GOD, he entered into covenant with his powerful and gracious SPIRIT, concerning our ſanctification. A ſpirit that meets us in all our forms of miſery, with all poſſible ways and modes of mercy. We are darkneſs, he is light; we are forgetful, he helps us to recollect; we are at a loſs what to think of our condition, he ſhews us our true ſtate in the eye of GOD; we are poor irreſolute creatures in every part of practical godlineſs, and he fires us to generous purpoſes and to fixed reſolutions, to act for the glory of Chriſt; we wander every day from our beſt object, he faſtens our attention to the deep and excellent things of GOD; our affections are cold and

dead

dead to our dear Redeemer, but wild and mad on the things of time and ſenſe, he raiſes our grovelling ſouls; he regulates our extravagant paſſions; he directs our beſt affections to their nobleſt uſe, and final deſtination! What a work of GOD is here! How worthy of your choiceſt thoughts; your higheſt admiration, your ſtrongeſt love, your moſt fervent gratitude, your utmoſt zeal, your richeſt boaſt and triumph for ever. Remember, brethren, that you do not do the goſpel juſtice unleſs you triumph in its diſcoveries, and make it the boaſt and the bliſs of your lives. Every thing ſhort of this is ingratitude to that good and gracious ſpirit, who condeſcends to ſuppreſs our corruption, and excite our graces. He mortifies our unbelief and increaſes our faith; he depreſſes our enmity, and excites our love; he curbs our pride, and works in us deep humility; he takes away the heart of ſtone, a rebellious will, and gives a heart of fleſh; he alone can ſecure you from backſliding, and ſave you from final apoſtacy; to him alone you owe all the light and beauty of your minds. Without his conſtant aid, your corruptions will rage and reign over you; to the diſhonour of GOD, the diſgrace of your moral characters; to the wounding of your conſciences, and the ruin of your uſefulneſs and importance in life; without him you have no ſtrength for duty; no joy in life, nor hope in death. Therefore, dear brethren, if you love Chriſt, if you love your own ſouls, if you love us, if you wiſh to meet us with honour and joy before the tribunal of the Son of GOD, amidſt ſurrounding worlds of men and angels; hearken to theſe counſels, and prepare to meet us again, either at the next Aſſociation on earth, or at the throne of GOD in heaven.

Signed on the behalf of the brethren, by

JOHN RYLAND, Moderator.

BREVIATES. In the evening, May 30, we met about ſix o'clock, for prayer and reading the letters from the churches. The next morning, about ſix o'clock, we met again to offer up freſh ſupplication for the churches; at ten o'clock the public meeting began, brother *Hull* preached from *Acts* xv. 36. *Let us viſit our brethren, and ſee how they do.* And brother *Deacon* preached from *Acts* xiv. 22. *Confirming the ſouls of the diſciples.* At ſix o'clock brother *Medley* preached from 1 *Sam.* iv. 13. *For his heart trembled for the ark of God.* Many brethren having been engaged in prayer in the different opportunities.

Thurſday morning we met again for prayer and relating the kind diſpoſitions of the grace and providence of GOD towards us in the paſt year, and this we find to be a precious means of uniting our hearts to each other.

Added to the Churches - - - - -	57
Dead - - - - - - - - - - -	12
Excluded - - - - - - - - - -	3
Reſtored - - - - - - - - - -	1
Diſmiſſed - - - - - - - - - -	3
Increaſe this year - - - - - - -	38

The next Aſſociation to be at *Kettering*, on *Wedneſday*, *May* 23, 1770; brother *Butterworth* and brother *Medley* to preach; in caſe of failure brother *Hopper*.

P. S.

We have agreed to keep a day of ſolemn faſting and prayer throughout all our congregations, on the account of national affairs, on *Wedneſday* the 4th of *October* next; and we beg that you would moſt ſeriouſly attend upon it, and ſhould rejoice to find that any of our dear brethren, who are not in the compaſs of this Aſſociation, ſhall be willing to meet us at the throne of grace that day.

THE

DEISTICAL AND SOCINIAN SCHEMES

Demonſtrated to be Inſufficient for the Happineſs of Mankind; and the Neceſſity of the glorious Goſpel, to diſcover the Pardon of the leaſt Sin, the Sanctification of the Soul, and to ſupport us againſt the Terrors and Agonies of DEATH. Deſigned as a Supplement to Dr. LELAND, on the Neceſſity and Advantages of the CHRISTIAN REVELATION.

Publiſhed by JOHN RYLAND of Northampton.

N. B. The Volume will be of the ſame Size and Price with Mr. Hervey's Letters to Mr. Weſtley. No Money will be required till the Books are delivered.

Shortly will be publiſhed,

The DOCTRINE of ABSOLUTE PREDESTINATION STATED and ASSERTED. Tranſlated chiefly from that great Divine ZANCHY, by a Preſbyter of the Church of ENGLAND. Sold by JOSEPH GURNEY, Bookſeller, No. 54, Holborn, LONDON.

BRITISH
29 IV 92

LONDON, Printed by THOMAS and JOHN WHELER PASHAM, N° 35, Black-Friars, where this Letter may be had.